4; Pierson Z-4, 5 (1935-1937) 1967
SOll Bahia Brazilians SOll

794 787 [789] 787

neys, etc.[17] Oracles are invoked by way of such magical intermediaries as the *obi* and the *orobó*, or the *opêlê-ifá* (a chain of thin disks), or they may be obtained directly from an *orixá* who speaks during the "possession" of a *filha* or a *pae de santo* by way of the mouth of the one "possessed."[18]

Contact between the living and the dead is believed not only to be possible but to occur regularly. Hence, the prac-

[17] The serious character of a transaction of this sort puts it in a different category from certain other magical acts, common to all classes, which have the character of a game, being similar, for example, to practices attaching to our festival of Halloween. Thus, one may take a glass, "bless" it three times, put in it the white of an egg, and, holding it over a fire, again thrice "bless" it; or partially fill a basin with water and permit the tallow from a lighted candle to drip into it; or stick a knife up to the hilt in a banana tree and leave it until morning. The patterns formed on the glass, the water, and the knife, respectively, are presumed to indicate the initials of one's future spouse. A similar image is presumed to appear in the dreams of one under whose pillow has been left a freshly husked ear of corn.

[825] [777] [821]

[18] Other magical practices of this sort are: the placing of crushed charcoal under a rock to expedite the recovery of a lost article, the burying of the third of a rosary to stop rain; also, it is commonly believed that a hummingbird inside the house, or the singing of an *adiyem-quevem*, announces the coming of guests; that the appearance of an owl, or of an *ouriço cacheiro*, foretells death; that a black butterfly is a sign of misfortune; that a katydid with dark eyes brings unpleasant news, while one with light eyes brings favorable news; that seeing the new moon for the first time between the branches of a tree or anywhere partially obscured is a sign of misfortune throughout the coming month; that the showing of money to the new moon when seen for the first time will assure no want of income for the next thirty days; that ill fortune will attend one who dwells in a house on the corner of a street, enters a house with the right foot, or opens an umbrella inside a house. Still other "signs" of misfortune are: the toad; the black cat (or the "ghost" of a cat); the *anum* perched in a tree near the house; the *jacumim*; the hummingbird, if black; the katydid, if it has a black mouth (if the katydid has a red mouth, happiness is in store for the observer). In the opinion of numerous people, mutton must not be eaten, since it is "the *lamb of God* who taketh away the sins of the world." Sheep are animals which Christians must not eat.

[262]